

Very many hath been the testimonies of

TRUTH

And large hath been the Declarations
that hath been given forth by the servants of
the Lord, both sons and daughters the followers
of the

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Amongst whom I having heard, beleived, and received their report, and the Lord having opened the eye within the veil, that made manifest his living witness, that witnessed to the truth cannot but give in my testimony to those pretious truths that hath been declared by them, though many for the witnessing thereof hath gone through many hardships, great sufferings, & long Imprisonments, some even to the laying down of their lives, and all that was near and dear unto them; I say I cannot but give in my testimony, and chiefly concerning thyself as the Lord hath brought it to me, that for which hath been the cause of so much persecution in all ages, with something concerning Oaths, which so many suares, traps and gins, hath been laid for the righteous innocent servants of the Lord, because they cannot swear.

And these are the testimonies given forth from one that loves and fears the Lord,

M. W. at home

Not I, but the Scriptures of truth, saith, *ye to mee that spoiled & wast not spoiled, and didd wickedly, and they did not wickedly against thee. when thou shalt cease to spoil thou shalt be spoiled, when thou shalt make an end of doing wickedly, they shall do wickedly against thee, Isa. 10.*

Printed for the Author,

The Tythes commanded of God for the Levites, for the stranger, for the fatherless and for the widows.

At the end of three years thou shalt bring forth all the Tythes of thine increase of that year, and lay them up within thine ~~own gates~~, and the Levite which hath no inheritance shall come, and the stranger shall come, the widows and the fatherless, shall come and eat, and be filled, that thy God may bless thee. Deut. 14.

Here is a right of Tythes at three years end given to the stranger to the fatherless and to the widows, as well as to the Levites, and this was given of God in whose gift all things are, and so of right to them it belongs; and cursed are they that take it from them, *for cursed is he that hindreth the right of the stranger, the fatherless and the widows, and all the people shall say Amen, or, So be it, Deut. 27. 19.* Now here may be a Query whether this curse was ever taken away, or whether it doth not yet remain upon all in every County, Sheir or Parish, or upon every man, or upon every one, both Priest that receives Tythes, and people that payes tythes, who hath or doth yet hinder the right of the stranger, the fatherless and the widows, (*mark*) here is no curse for hindring from the Levites, for that priesthood was but for a time, & so to end as well as the Mosayecal & the Aronical Priesthoods which was in that time, and then they had the tythes for their service, and the Levite also it was their wages for their continual waiting in the Tabernacle, and then it was said beware thou forsake not the Levite as long as thou livest upon the earth, Deut. 12. v. 19. but now there is no such service, nor no such waiting, and all those Priesthoods are long since ended, and the Lord hath scattered all the Tribes that none can justly say he is of *Levy's* tribe, and none but *Levy's* tribe received tythes then and since that the Lord hath no where determined who shall have the *Levites* portion, yet most presumptuously the covetous Priests they

they take it, not only the first second and third years, but go on to the 4. 5. and 6. years, and so as long as they live, and persevere and take trebble dammages, which God did never command, if they have it not, and never care for the poor stranger, the poor fatherless children and widows, which God tooke care for, that none of his poor people or helpless creatures might want, as many of their own poor widows I have seen go a begging for a piece of bread, but this was not so in *Hezekiah's* time, when chambers in the house of the Lord was prepared, and all the people brought in their first fruits and tythes in to the chambers that he had prepared. But some may here query and say, what did they do before *Hezekiah's* time, or before the chambers were prepared, why the Scriptures tells you how they were disposed of, for in the third year which was the year of tything, they gave it themselves to the Levites, the stranger, the fatherless and to the widows, and then they were to come before the Lord and shew what they had done according to the command of the Lord, *Deut. 26.* and there was a command before that, *for saith the Lord thou shalt not hinder the right of the stranger fatherless and widows, Deut. 24.* there was command upon command for the poor, the stranger, the fatherless and widows; but now when *Hezekiah* had prepared the chambers, & the people had brought in their first fruits and tythes, *Hezekiah* questioned with the Priest concerning the great heaps of tythes, and *Azariah* the chief Priest said *since they bring in their tythes and offerings into the house of the Lord, we have eaten and are satisfied, (mark) here they filled their bellies and not their barns) and there is a-bundance left,* saies he, *for the Lord hath blessed his people,* so all had their portion, all their children, their wives, their sons and their daughters, for by their fidelity they were all made partakers of the then (called holy things) as you may read in the 2 *Cro. 31. to 18.* then holy, the holy God commanding them them whose commands are all pure, just, & holy, but since that, he that then commanded them, changed the whole law, gave a new Covenant, and made a new

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will, a new testament, and so abrogated the old and disannulled, so its vanished away, he took away the first that he might establish the second; so that it is very necessary now for all to know and for all to see the end of what is taken away, disannulled or changed.

Though *Moses* then hid it in the dark, and put a vail over his face, that the children of Israel should not then see the end of what was to be abolished, for they were to offer the sacrifices, and to be obedient to all the commands of God, as they were then commanded, *therefore Moses put the vail over*, 2. Cor. 3. yet nevertheless saies the Apostle then, *when they turn their hearts to the Lord, the vail shall be taken away*, v. 16. So now the vaile is over the hearts of all them that take tythes or trebble dammage to this day, and shall not be taken away till they turn to the Lord, the perfect guide to God, that he may take it away: So all now either Priest, Impropiator, or people whatsoever, that takes tythes or paies tythes to any of those Priests denies him who is our high Priest, who came of another Tribe, not of *Levi*, but of *Judab*, for *Judab* prevailed, and of him came the Prince, 1. Cro. 5. the wonderful Counsellor, the mighty God the everlasting Father, and the Prince of peace, *Isai. 9.*

This is he, who is, and is to be Ruler over the house of God, *Heb. 10. 21.* now I say again who paies or receives tythes now denies him, and are still in the figures, types and shadows, beggerly rudaments, and are not come to Christ, the substance, in whom they are all ended and are to end, but they are yet under the first Testament, which had the Ordinances of Religion and the worldly Sanctuary, which was all but of force so long as he lived, which made the New Testament, or his last will, or so, and then they were necessary because they were the shadows or similitudes of the heavenly things, but we who are come to witness the substance the heavenly thing it self, or have seen the substance, we mind no more the shadows, for those shadows could make none holy then, concerning the conscience, nay not him that did the service, *Heb. 9. 9.* much less sanctify the
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the comers therunto, therefore those carnal sights were but to continue until the time of reformation, if they had been to continue longer, then would they not have ceased to have been offered, *Heb. 10.* but we who are come in measure to witness Christ Jesus, who is the Ruler of the whole world, ye he rules all Seas though the waves thereof rore they shall not overflow us, and his Tabernacle is at *Salem*, and his dwelling is in *Sion*, *Psal. 9.* he the Lord who is the great Redeemer, and hath redeemed us out of all those carnal things, and is become our High Priest for ever, therefore we must not, cannot, nay we dare not pay tythes to any priest, seeing there is no command of Gods now in force for them, and if they say they have them by the earthly powers, let both powers and they take heed they do not presumptuously blaspheme, for the soul that doth ought presumptuously Israelite or Stranger, the same blasphemeth the Lord, *and that soul shall be cut off from amongst his people*, *Numb. 15.* and the Lord hath directly said, *whatsoever I command you that do, put nothing thereto, nor take nothing therefrom*, *Deut. 12.*

And here you may remember *Nadab* and *Abihu*, the sons of *Aron* the friend of God, who offering strange fire which the Lord had not commanded, therefore a fire from the Lord must destroy them, *Levit. 10.*

Also remember *Eli*s sons, who were wicked men and sons of *Belial*, and know not God, how they came and tooke their tythes by force, and the sin of the young men was very great before the Lord, for men seeing that horrible abuse, abhorred the offering of the Lord, and the wickedness of *Eli*s house, for their sins was so great that it was not to be purged, neither with sacrifices nor Offerings for ever, and both his sons *Hophni* and *Phineas* were to die in one day, as you may read *1 Sam. 2.* and *3 chap.* also what came upon *Eli* himself, for not chastising his sons, though slightly he did reprove them.

So likewise *Saul* a King anointed by Gods command, yet when he offered sacrifice when he was not to offer, and doing that he was not commanded, young *Samuel* for his presumption, durst tell him, saying, *thou hast done foolishly*, thou hast not kept the command of the Lord, and now thy kingdome shall not continue (mark here for doing that he was not commanded he was to lose his

his kingdome) now in mans judgement this was a good thing, to offer a sacrifice to the Lord, which he had commanded to others, but he did not command him, therefore it thred to his destruction, 1 Sam. 13. therefore its good for all to look to the commands of God, yea all Kings, Priests, and people, go not beyond the command of the Lord, least he say, who required this of you? and you all stand speechles, therefore take heed O you Priests go not beyond the command of the Lord, with your tythes & trebble dammage any longer, lest the Lord say who required this at your hands? and you shall not plead then, and say such a King or such a Queen, or such a Parliament made a Law, because those that we did or do no work for, would pay us no wages, nay but remember you must all stand speechles, therefore fear & dread the Lord our God, for the Lord our God whose name is jealous, is a jealous God, Ex. 34. and many times hath done and doth terrible things in righteousness.

Though some have said it is true the Lord hath done such terrible things then for example of his power or so, but now he doth not, ye now ye may yet remember this one example in London, 1661. about the time you call (*Christmar*) how the whole family of a house was destroyed by fire in one night; and not one left to tell how it came, but in the true fear of the Lord I nominate this not that I think they were greater sinners then many others, nay, nay, I know that except all repent all shall likewise perish, for the Lord is as terrible and as righteous now as ever he was, and his power as great as ever it was, he can overthrow the horse and his rider at his pleasure, he can call the Seas to overflow and command them back to their bounds when he will, he is the higher power and must be obeyed, therefore O Priests take heed look not to the powers of the earth to help you in any thing that he hath not commanded, for it will be no plea for you when you are all chained up in silence, and if a man sin against a man the Judge shall judge it, but if a man sin against God, who will plead for him, so you see you cannot plead for your selves nor none will dare to plead for you, and remember its a fearful thing to fall into the hands of the living God, so I say again, and again, leave off your tythe and trebble dammage, and repent, and let Christ come to his house, that little *Zachem* may restore four-fold,

ould, but I say make hast, make hast, make speed & come in, before the day of Gods visitation be fully over past, lest it be too late for you and Christ then weep over you and cannot save you, at the sence of which the Angel of the Lord hath stirred the waters & they now flow, I can go no further, at present, *M. W.*

Now I would ask some few questions to these Priests to try if the can be so but willing to answer.

1. How they came by the third years Tythes.
2. Since God gave them to the stranger, to the fatherless, & to the widows, who was he that should take them away?
3. What was the right of the stranger, the fatherless and widows, that God pronounced the Curse to them that hindred them of it if it were not that which he gave them.
4. Whether they were not thieves and robbers then that took them from the stranger, fatherless and widows?
5. If they were so then, whether they be not thieves and robbers now that takes them from the stranger fatherless & widows?
6. Whether any took tythes then that were not of *Levis* tribe.
7. What did God give the tribe of *Levi* the tyth for?

But it may be many of you will say as some of your brethren hath done, when they could not tell how to answer, said though it was Scripture, yet they were foolish questions, or else tis from a woman or so, but if it be so, why *Balam* answered his Ass when he aske him a question, and reproved his folly, who being a seer, could not see what the Ass saw, and theres none of you come to that the man after Gods own heart was, *David*, who upon the earth was a great King, a valient man, and had many souldiers under him, when he had vowed to destroy *Nabal* & all the strength of his house, yet when *Abigail* the woman came and told *David* he ought not to shed blood causeless, he denied not to speak to her or to answer her, but said in the meekness of his spirit, *blessed be the Lord that sent thee, blessed be thy counsel, blessed be thou that kept me from shedding of blood*, yet God to shew vengeance is his, and he will repay it when he will and where he please, since *Nabal*, tharten daies after he died 1 Sam. 25. here the Lord shewed what was done to his was as done to Himself. *M. W.*

Also here is something concerning OATHES.

IT is true that there was a liberty given to swear by the name of the Lord, *as thus, Thou shalt fear the Lord and swear by his name*, Deut. 6. 13. it is like

like this was before a Magistrate, in the fear of the Lord this was used, but this was in old time, for saith Christ, you have heard in old time, thou shalt not forswear thy self, and so, but I say *swear not at all*, Mat. 5. 34. but let your yea be yea, your nay be nay, for what ever is more is evil, and so likewise in Scripture many may be brought in that swore as *Abraham* swore but he that said before *Abraham* was, I AM, he saies swear not at all, King *David* swore to *Jonathan* when he was indanger but he that is King of Kings he saies swear not at all, & *Solomon* swore, but a greater then *Solomon* saies *swear not at all*, and its like some of the Prophets might swear, but Christ Jesus the end of the Prophets & the word of the oath, which was since the Law, & since the Prophets, & since the old time, which had the old Covenant, which was glorious in its time, & at sundry times & in divers maners God spake in the old time to our fathers by Prophets, but he hath in these last daies spoke to us by his Son, as the Apostle spoke then, & tis so now & the word of the oath which maketh the Son High priest, & teacher of his people, he said *swear not at all*, & this he spake to his own Disciples whom he had called, & chosen out of the world, and tis like they were no common swearers, for you see how strickly own of them forbids swearing, as *James* 5. & to them he said you have heard in the old time, and so, but I say, *swear not at all*, and God said, *This is my beloved Son hear him*, Mat. 17. and God hath in these last daies spoke to us by his son, & we do heare him, the son that said swear not at all, and obey him too for he is worthy, and they that obeyed not were not to enter into his rest, se Heb. 3.

Here some may object and say this saying, *swear not at all* is meant in common discourse, or so, but you may see in Lev. 24. where the Israelitish womans son and a man of Israel strove together, and the Israelitish womans son swore or cursed, and they brought him to *Moses* and put him in Ward, till *Moses* knew the mind of the Lord, for *Moses* durst do nothing till then, and then the Lord said to *Moses* let him be had without the host and let all that heard him put their hands on his head, and let the Congregation stone him to death, and this was made a Law, not of mans but of Gods, and it was as well for the stranger as for him that was born in the land, see here was a law for the common swearer by it self, so they plainly shew they never knew the true Christ, that holds up or pleads for oaths, for what strength is in an oath, cannot they that swear, as soon forswear, let us go back a little but to the last state, whilst it is yet in memory, and remember what Covenants and Declarations they put forth, and called the great *Jehovah* to witness to what they promised and confirmed with oaths, which made many a simple hearted man & woman adhere to them, & upon that brought in of their money, Plate, horses and what they had, thinking the wicked should only have been taken from the Kings, and his Throne established in righteousness, and they gave their publick faith in paper bills to pay again. And did they not all forswear, when they went from Declarations & all that they had put forth and swore to, which was for Gospel and liberty of conscience, & to right all men, but oh how soon they forgot their oaths, their promises, & Declarations, & all became as nothing, and yet is there more trust or confidence to be put in a swearer, then in him who for conscience sake & in obedience to him that saies *swear not at all*, dares not take an oath. yet is ready with yea & nay to bear witness to any known truth & to stand a witness against all that is known to be deceit or a lye. M. W.